/34 cont'd/

Mo 584 431 A visitor who has come to offer presents is never allowed to leave without being given a gift. The receptacle which he brought cannot leave the house empty. Before, at each visit, they were careful to return to the go-between his jug filled with gin; the same will be done later.

7. Age Required for Marriage

Mo 382 The age required for marriage is 15 years; these 15 years are supposedly reached at the age of 14, after the winter solstice. The age of the bride varies from 15 to 17. The girls rarely pass this age without being married. This is because there are moral reasons for this general rule; as a matter of fact, the T'ou-jen claim that girls are "big" toward that age, and that there must be no more delay in Mo [301] marrying them off. Rarely girls are married at 13. Marriage never takes place when the age of the bride is an even number.

As for the age of the groom, there is no fixed rule; they do not bother about the even or odd number of years of his age. He can marry at ten, at 20, as well as at 30. Those who have the means ordinarily do not pass 17 without marrying. (1)

Ma 582

1. Shirokogoroff, p. 64: The Manchus consider as necessary, almost obligatory to marry their sons by the age of 21, and usually all Manchu young men are married before reaching this age. If this is not done "everybody will laugh" say the Manchus, because the clan to which the unmarried young man belongs may be supposed to be "inactive, weak and poor." /Cited in English./

/35/ 8. Setting of the Wedding Date; Negotiations concerning the Last Arrangements

Mo 584 When the fiancée has reached the required age for marriage, the custom is that the mother-in-law, rarely the future father-in-law,

[836 cont.]
241 taking them back. One day can be saved, however, if the books
782 are taken directly to the following neighboring community or fetched from there. In this case the monastery must be notified. The procession must begin at the first sign of dawn because otherwise one day would not be sufficient.

Place: Only one's own village area is considered for the
[628] procession.[1] It is not permitted, for instance, that two villages
[346] join together and hold only one procession in both areas. Also,
[787] the people always gather in the temple, for every village has at least one small temple; no soothsaying is done outside the temple or temple yard.

Objects: The books are not absolutely necessary. A book procession does not take place every year, but usually only every three years. In the other years the procession is held without books. The ceremonies [837] are the same, except that the monastery is not notified when the date is set; two days are saved that would have been necessary for the transportation of the
● [801] books. Also, the number of participants need not be 108, although because of the sacred number it should be aimed at (6).

6. [Foreign text p. 839.] The book-carrying is a widespread custom in all lamic monasteries. In particular one can repeatedly see women who carry the heavy books, volume after volume like a rucksack on their backs, around the prayer halls of the temple, which often goes on for days, chuan miao (Chin.). Many Tujen women make such a vow in times of distress or sickness. -- It should also be recalled that a Tulku [Living Buddha] blesses the faithful by placing the book on their foreheads.

[1] [i.e. - Procession around the field. - ANALYST]